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## Chapter 5: On Especial Prophethood

### [Discourse 1: The World during the era of the Mission of the Prophet, and the Results of the Noble Prophet's Mission](#)

#### [The World at the Time of the Mission of the Prophet](#)

His Holiness the Commander of the Faithful Ali (a.s.) delivered sermons about the mission of His Holiness the Prophet Muhammad (S), and the conditions of the people during that time. In one of those sermons he (a.s.) stated, "God sent His Prophet (S) at the time when there were no signs of Divine Guidance and all the routes of the religion were destroyed. The light of monotheism had disappeared and all the people were involved in ignorance, the darkness of deviation, and moral corruption. Ali (a.s.) clarified the truth and advised the people. And he (a.s.) guided the people to the Straight Path and enjoined them to be moderate."<sup>1</sup>

As Ali (a.s.) stated the main characteristic of that time was that, "...there were no signs of Divine Guidance..." A group of the people worshipped the sun and the moon. Some thought that Jesus (a.s.) was the son of God. And some worshipped Uzayr (an Arab idol). The Jews and the Christians believed in various kinds of superstitions. Nobody in the world worshipped God and the people had become deviated from religion. It was at that time that the brightness of the Truthfulness of Muhammad's religion lit up all this darkness. And the world was enlightened with monotheism, knowledge, wisdom, good behavior, and admirable qualities.

As he (a.s.) continued "...and all the routes of the religion were destroyed."<sup>2</sup> The Prophet (S) clarified the truth and advised the people.

## The Results of the Noble Prophet's Mission

The Noble Prophet Muhammad (S) revived worshipping God; honesty and righteousness; admirable morality and qualities; serving God; belief in the origin of Creation and the Resurrection Day; etc. which are all parts of the Truth. Thus God made the Prophet (S) appear amongst the people as the one who provided the most good for them, "And he guided the people to the Straight Path and enjoined them to be moderate."<sup>3</sup>

This means that he (S) guided the people to what made them fortunate in this world and prosper in the Hereafter, and invited them towards a moderate religion which is the utmost point of guidance. The Prophet (S) invited the people to moderation and frugality. To be frugal means being moderate in your affairs, and it comes from moderation which is truthful moderation in one's beliefs and actions. His Holiness the Prophet of God (S) stated that the basis of the Prophets' invitation after the invitation to monotheism and the worshipping of God is the establishment of justice, and putting an end to cruelty and corruption. Also God the Blessed the Exalted states in this noble verse,

***"We sent aforetime our apostles with Clear Signs and sent down with them the Book and the Balance (of Right and Wrong), that men may stand forth in justice..." The Holy Quran: Al-Hadi d 57:25.***

Thus the basis of the Prophet's invitation (a.s.) is the invitation of the people to monotheism; worshipping God; the Resurrection; establishing justice; and putting an end to cruelty and corruption.

His Holiness the Commander of the Faithful Ali (a.s.) in the continuance of the sermon stated, "O people! Know and be aware that God the Blessed the Exalted has not created you in vain."<sup>4</sup> God has also stated in this noble verse,

***"Did ye then think that We had created you in jest, and that ye would not be brought back to Us (for account)?" The Holy Quran: Al-Mu'm inun 23: 115.***

Once we realize the truth that God the Blessed has created human society for a very excellent purpose, and we understand that prosperity in this world and the Hereafter lies in what the Prophet Muhammad (S) has brought for us, we must make an effort and be serious as much as we can.

This is so that, firstly, we completely believe in the issues of the origin of Creation and the Resurrection as we should. We must always keep in mind what the Prophet of Mercy Muhammad (S) has bought from God, as well as acting upon what is obligatory in the holy laws. We must avoid what is forbidden, and we must carry out our duty as we should in every phase of life, post and occupation. We should abide by the Prophet's (a.s.) orders and those of the Immaculate Imams (a.s.) and trot on the same path which they trotted so as to become prosperous in this world and the Hereafter.

## **Discourse 2: The Astrologers' and Priests' Prediction about the Appointment of the Prophet to the Post of Prophethood and the Reaction of Shapoor and Anushirvan to this**

### **The Astrologers' and Priests' Prediction about the Appointment of the Prophet (S) to the Post of Prophethood and its effect in changing World Conditions**

One of the appropriate matters to mention here about the condition of the world before the appointment of Muhammad (S) to the post of Prophethood is the prediction of the astrologers and priests about the Divine Mission of the Holy Messenger before his appearance, and his appointment to the Prophethood. There are two important historical events among these matters which are mentioned as follows.

One course of events is about Shapoor the Owner of the Shoulders who was one of the Iranian kings (Akhasereh or one of the Kasra's). He took the reins of the rule at an early age after his father's death.

At that time, some Bedouin Arabs attacked Iran's borders, and looted and killed the people. Thus as Shapoor grew up, he decided to take revenge. He took an army to Arabia and fought with all of the Arab tribes. He killed whomever he captured to such an extreme that it has been recorded that he ordered holes be made in the Arabs' soldiers shoulder blades and ropes be passed through them. He tortured them to such an extent that he became known as Shapoor the Owner of the Shoulders.

### **The Battling of Shapoor with the Arabs and Shedding their Blood to Prevent the coming of the Prophet Muhammad**

Shapoor kept on fighting with the Arabs until finally he met up with the Tamim tribe. An old man came up to him and asked, "What's the reason why you are so hostile with all these people and are killing them?" Shapoor answered him as follows, "The reason is that they have attacked our country's borders and have looted and killed many." The old man stated, "Well, you have also killed many more times the number of the people they killed. Hasn't your revenge been taken? Isn't it enough."

Shapoor stated, "No. The truth of the matter is something else, and that is that the astrologers predicted that a great man will arise from amongst the Arabs. His followers will attack Iran and take possession of that country. For this very reason, I will kill them (the Arabs) so that this event will not happen."

The old man stated, "Why are you killing so many people for the reason that an event may happen or may not happen? In addition to this, if this event really happens, then you had better be less oppressive, so that they will oppress and kill you and your nation less when they dominate over you."

Shapoor admired the words of the old man and consequently stopped killing and looting the Arabs.

## The Dream of Anushirvan and its Interpretation

Now let's consider another course of events which has been written about. When the Prophet Muhammad (S) was born, many wonders and a strange course of events took place as follows:

- 1- The fire burning in the Zorastrian fire-worshipping place was extinguished;
- 2- The fourteen pinnacles of the terrace of Mada'in (Anushirvan or Kasra's palace) tumbled down and its ceiling cracked open.[5](#)
- 3- The Saveh Lake which had been full of water for many decades, suddenly dried up.
- 4- In the Samaveh Desert, which was a completely dry desert water began to flow.
- 5- A lot of strange events took place including a dreadful dream seen by Anushirvan at the time of the Prophet's (S) birth which made him very nervous. The chief Magian who was also one of the most religious scholars also had a dreadful dream. Anushirvan who had become nervous consulted with the chief Magian.

The chief Magian stated, "This issue is related to an event which has taken place in Arabia. Ask some of the persons who are informed about this matter to come here, so that we can find out more about those events." Then a person named Abdul Masih was introduced. When Abdul Masih came to Anushiravan, Anushiravan asked him, "What do you know about these courses of events which have taken place?" Abdul Masih stated, "I have no information about these courses of events. However, I have an uncle named Sutayh in Damascus. I can go there to ask him about these courses of events."

After Abdul Masih was sent on a mission to Damascus by Anushiravan, he arrived there when the priest Sutayh was about to die. Abdul Masih had not yet gone to see his uncle, but Sutayh told his relatives, "Abdul-Masih is riding on a camel and will come to see Sutayh when Sutayh is about to die." Upon his arrival, Sutayh told him, "The Sassanian king sent you to ask why the Mada'in terrace cracked open and why the fire in the Persian fire-worshipping place was extinguished as well as what was the dream of the chief Magian."

Then without Abdul Masih having related his dream, Sutayh started to interpret the dream as follows, "The chief Magian had a dream in which he dreamt that the Arabs were riding on camels and entered the country of Iran. They scattered themselves all over that country and took possession of it." Then Sutayh went on and stated the following about the interpretation of this dream, "O Abdul Masih! When the owner of the cane is appointed[6](#); reading the Quran increases amongst the human society; the Saveh Lake dries up; water begins to gush out of the earth in the Samaveh Desert; and the fire in the Persian fire-worshipping place is extinguished, it is then that Damacus will no more be Damacus for Sutayh (and Babylon) (formerly Iraq) will no longer be a part of Iran.[7](#)

And when the Mada'in terrace cracks open and also those fourteen pinnacles tumble down, all of these are the signs that equal to the number of those pinnacles, fourteen men and women from the Sassanian Dynasty will reign. And after that, whatever is going to happen will happen." Sutayh stated all of this and then died. Abdul Masih returned to Mada'in from Damascus and went to Anushirvan to narrate the event. Upon hearing this Anushirvan stated, "Whatever is going to happen let it happen after fourteen individuals from amongst us have reigned." However, he did not know that some of them would not reign for more than six months or a year, and the Sassanian dynasty would rapidly come to an end.

## **Discourse 3: The World from the Aspect of Culture and Literature at the Time of the Appointment of Muhammad to the Prophethood**

### **Introduction**

God the Blessed the Exalted states,

***"O Prophet! Truly We have sent thee as a Witness, a Bearer of Glad Tidings, and Warner, and as one who invites to Allah's (grace) by His leave, and as a lamp spreading light." The Holy Quran: Al-Ahzab 33:45-46.***

At the time of the birth of God's Prophet Muhammad (S) some wonders and strange things happened which have not only been reported by the Muslims, but they have also been confirmed by reports by some of the fair foreign scholars.

Gustave Laban has written, "The Islamic historians narrate strange things about the time of the birth of Islam's Prophet (S), and they write about wonders some of which are as follows: The fire in the Zorasterian's fire-worshipping place was extinguished; the idols tumbled down and the terrace of Kasra's palace cracked open; the fourteen pinnacles of the Mada'in terrace tumbled down and the Saveh Lake dried up. Things similar to them happened but indeed these were symbols of that great revolution which appeared in the world as a result of the appearance of Islam's Prophet Muhammad (S). His appearance revolutionized and changed the world."<sup>8</sup>

### **The World from the Aspects of Culture, Literature and Belief at the Time of the Appointment of Muhammad to the Prophethood**

If we refer to history before his birth and after his appointment to the Prophethood, we understand that the world became a different world after the appearance of Muhammad (S), and his appointment to the post of Prophethood.

Moreover, if we refer to Nahjul Balaqah we see that the Commander of the Faithful Ali (a.s.) has also

stated the people's state during the Age of Ignorance and before Islam in several sermons. In some of the sermons, Ali (a.s.) explains the wildness and ignorance, unbelief, polytheism and the common ethical corruption amongst the Arabs of that time. In some of the sermons, he (a.s.) refers to the quality of the conditions of all of the world's people. For example, in one of his sermons Ali (a.s.) states, "God sent His Prophet at a time when no Prophets existed. And it was a long time since the last time any Prophets were sent by God the Blessed the Sublime. The people had totally forgotten monotheism; their own nature; and morality. Sedition had engulfed the world and the world's affairs were in disorder. The fires of war had increased, and the light of God-worshipping and knowledge had in general become erased from the pages of history. And the world had evidently become too proud. The leaves of the world's trees had turned yellow<sup>9</sup> and its autumn had come. The result was hopelessness which was spread all over the world. It was at that time that world's water disappeared.<sup>10</sup> The signs of guidance had disappeared and the flags of baseness and deviation were raised, and the world looked strangely bad at its people. The fruit of the world was polytheism, unbelief and moral corruption. The motto of the people was fear, blood-shedding and sword fighting."<sup>11</sup>

### [The Effect of the Start of the Mission of the Prophethood](#)

It was in this condition that the sun of the truth of Muhammad's religion uprose from Mecca and enlightened the world with God-worshipping, honesty, fair dealing, knowledge and moral virtues.

"Muhammad (S) is the Master of the two worlds, man, the genies, the Arabs and other people.

Our Prophet is the Prophet of enjoining the good and forbidding the evil. He is the most truthful amongst the people.

He is the most beloved of God. It is his intercession for which everyone on the great fright of the Resurrection Day are awaiting.

The Noble Prophet (S) invited the people to worshipping God. Therefore, those who joined him, grasped unto a rope which will never tear.

His Holiness the Prophet Muhammad (S) was much better than all the Prophets in terms of nature and temperament. (And those Prophets with all their greatness cannot even approach the Prophet Muhammad (S).

All those Prophets always raise their hands in supplication to the royal hall of the noble Prophet Muhammad, so as to drink a handful of water from this sea or wet their lips with this ever-lasting rain.

He is the only one whose face and nature have reached perfection. And then the Creator of the lives chose him as his friend.

He is much more superior than others to have a partner in goodness and handsomeness. The superior

jewel of excellence is found in him and not divided up.

Every nobility belongs to him and every greatness originates from his superior rank."<sup>12</sup>

His Holiness the Noble Prophet (S) was superior to all the Prophets in all forms of perfection and ethical virtues. He invited his nation to good morality, good ethical acts and praiseworthy attributes. The Prophet (S) stated, "I was appointed in order to perfect good ethics."<sup>13</sup>

## **Discourse 4: The Prophets' Pledge of Allegiance to God to carry out their Missions and the Islamic Religion as a Comprehensive Religion**

### **The Pledges of Allegiance to God of the Prophets to carry out their Missions**

The Commander of the Faithful Ali (a.s.) stated, "God chose Prophets from the offspring of Adam – the father of mankind (a.s.) – and He got a pledge of allegiance from them, so that they would spread the Divine inspiration to the people and propagate their Missions."<sup>14</sup>

This refers to the covenant referred to in the following noble verse of the Holy Quran,

***“And remember We took from the Prophets their covenant: As (We did) from thee: from Noah, Abraham, Moses, and Jesus the son of Mary: We took from them a solemn covenant:” The Holy Quran: Al-Ahzab 33:7.***

Also God the Exalted sent these Prophets at a time in which the people had forgotten their pledges of allegiance which is referred to in the following verse of the Holy Quran,

***“Did I not enjoin on you, O ye Children of Adam, that ye should not worship Satan; for that he was to you an enemy avowed?” The Holy Quran: Ya-Sin 36:60.***

### **Recognition of God is a Natural Pledge of Allegiance to God**

God has taken this pledge of allegiance from man's nature so that man serves God. This means that man recognizes God by means of his own nature, and he only knows Him and no other than Him. In another verse He states,

***“So set thou thy face steadily and truly to the Faith: (establish) Allah's handiwork according to the pattern on which He has made mankind: no change (let there be) in the work (wrought) by Allah; that is the standard Religion, but most among mankind understand not” The Holy Quran: Ar-Ru m 30:30.***

Therefore, God's recognition is in man's nature and it is not done by force. This means that man's

nature, the Intellect and the conscience decree that God exists. In another verse He states,

***“When thy Lord drew forth from the Children of Adam – from their loins – their descendants, and made them testify concerning themselves, (saying): ‘Am I not your Lord (who cherishes and sustains you)?’– They stated: ‘Yea! We do testify!’ (This), lest ye should say on the Day of Judgment: ‘Of this we were never mindful.’” The Holy Quran: Al-A’raf 7: 172.***

Now the following question could be asked: "When did God the Exalted take the pledge of allegiance from mankind?" Some of the commentators have maintained that this pledge is related to those very worldly minute particles. The particles which were used at the time the Great God created Adam’s offspring from his back and brought them into existence. Then He had them testify by asking them,

***“...Am I not your Lord?...” The Holy Quran: Al-A’raf 7: 172.***

Everybody confessed to it and stated, “Yes.”

Even though several narrations have been narrated which confirm this issue, the issue which must be paid attention to is that if the intention from this pledge be the pledge in the world of minute particles – then why does not mankind remember the scene of pledging allegiance? If such a scene existed, all people should remember that this pledge of allegiance was taken from them. Especially God the Exalted gave the Ultimatum and states,

***“(This), lest ye should say on the Day of Judgment: ‘Of this we were never mindful.’” The Holy Quran: Al-A’raf 7: 172.***

Thus some of the researchers state, "This pledge was taken from mankind’s Intellect and Nature at that very place. It is a natural pledge that was taken from them just when God brought them into this world. Thus if they be asked, “Don’t you see this wisely power of God in all the creatures?” or

***“...Am I not your Lord?...” The Holy Quran: Al-A’raf 7: 172.***

their very Nature and Intellect will respond, “Yes.”

God states that they were given this Ultimatum

***“(This), lest ye should say on the Day of Judgment: ‘Of this we were never mindful.’” The Holy Quran: Al-A’raf 7: 172.***

## **[The Prophets' Missions were intended to attract the attention of Man to his Pledge of Allegiance to God](#)**

His Holiness the Commander of the Faithful Ali (a.s.) states, "Those Prophets came for mankind when mankind had forgotten this pledge and had set up partners for God the Exalted. The devils also had

completely removed God and His worship from man's memory. It was at such a time that the Prophets came and invited the people to worshipping God.

God sent the Prophets one after another until He honored the believers and appointed the Prophet Muhammad (S) to the post of Prophethood and gave him the Divine Mission. This has been stressed in the following verse of the Holy Quran,

***"...Allah did confer a great favour on the believers when He sent among them an apostle from among themselves..." The Holy Quran: Al-i-Imran 3: 164.***

When the Prophet Muhammad (S) was chosen for the Divine Mission and Prophethood, there were widespread differences of opinion and the people of the world had several different kinds of thinking each going their different ways."

### **Deviation from Recognition of God before Muhammad's Appointment to the Prophethood**

A group of people likened God to the people and claimed He had weaknesses and maintained that God had the attributes of man. Others placed God's name on other things such as idols. Others worshipped things other than God such as the sun, the moon and the stars. Some people just believed in this world and accepted nothing but this world as we read in the following verse,

***"And they say: 'What is there but our life in this world? We shall die and we live, and nothing but time can destroy us.' But of that they have no knowledge: they merely conjecture:" The Holy Quran: Al-Jathiya 45:24.***

Some of the people worshipped animals. To wrap it all up, there were diverse ways and various religions on the earth, but all had one thing in common and that was they had forgotten God. People no longer believed in monotheism.

### **Inviting People to the Recognition of God by the Prophet Muhammad**

It was at this time that God the Exalted appointed Prophet Muhammad (S) to the Divine Mission of Prophethood. The Prophet revived worshipping God and honesty, righteousness, kindness, unity of the people, morality and good human characters. Since he was given a Divine Mission from God to be the guide of all people, he arose against all the people just as we read in the following verse of the Holy Quran,

***"O thou wrapped up (in the mantle)! Arise and deliver thy warning! And thy Lord do thou magnify! And thy garments keep free from stain!" The Holy Quran: Al-Muddaththir 74: 1-4.***

To sum it all up, the Noble Prophet (S) revived all of those human attributes and morals which had

vanished. The Prophet (S) brought more information for the people about the Holy Essence of God and His Attributes than what all the Prophets had brought before.

His Holiness the Commander of the Faithful Ali (a.s.) stated the following to Imam al-Hassan Mujtaba (a.s.) in his last Will and Testament, "You should know that from amongst all the Prophets who had been sent by God, there was no one except for the Noble Prophet Muhammad (S) who brought more information about God, His attributes and His Decrees. So be happy that you have chosen this Prophet of great rank as your Leader and Guide."

### **The Comprehensiveness of the Islamic Religion in the Sermons of the Prophet (S)**

The religion of Islam has not neglected anything. The Noble Prophet (S) brought information from God the Exalted concerning whatever is necessary for man's life. This includes what is necessary in this world and the Hereafter.

God's Prophet (S) stated in a sermon, "O people! No Prophet will ever come after me and no other Muslim nation will come after my Muslim nation. Indeed be informed that you must worship God the Great; establish and say your five daily prayers; fast on the days of the Month of Ramazan; go on pilgrimage to the House of God; pay the alms due on your possessions and purify them by doing so. Completely follow the ones who have been appointed as your leaders by God so that your Lord may take you to Paradise." [15](#)

In another sermon the Prophet (S) stated, "There is nothing which brings you closer to Heaven and takes you farther away from Hell except, for what I have stated for you and I ordered you to do. And there is nothing which takes you farther away from Hell except for what I have stated for you and what I forbid you from doing."

### **The Prophet (S) is the Seal of the Prophets and a Lit Lamp**

Thus no Prophet will ever come after His Holiness God's Prophet Muhammad (S) and for this very reason you can see that God the Exalted in some instances draws a similitude for the Noble Prophet Muhammad (S) to a lit lamp such as the following verse of the Holy Quran,

***"O Prophet! Truly We have sent thee as a Witness, a Bearer of Glad Tidings, and Warner, - And as one who invites to Allah's (grace) by His leave, and as a lamp spreading light." The Holy Quran: Al-Ahzab 33:45-33:46.***

The Noble Prophet (S) is like a lit lamp which gives off a lot of light removing the darkness of ignorance, polytheism, unbelief, sedition and corruption, and which enlightens the world. In another place the Prophet (S) has been similarized to the sun by God, where He states,

***"By the Sun and his (glorious) splendour; By the Moon as she follows him." The Holy Quran:***

## **Discourse 5: The Condition of the World before and after the Appointment of Muhammad (S) to the Prophethood and the Attributes of the Prophet (S) and the Strict and Modest Commandments of that Pure Soul**

### **Introduction**

God the Blessed the Sublime stated in the following verse of the Holy Quran,

***“It is He Who has sent amongst the Unlettered an apostle from among themselves, to rehearse to them His Signs, to sanctify them, and to instruct them in Scripture and Wisdom,- although they had been, before, in manifest error;” The Holy Quran: Al-Jumu'ah 62:2.***

The issue up for discussion is the especial Prophethood. Thus this Noble verse which is related to the Prophethood of the Prophet Muhammad (S) is presented to continue our discussion.

### **The Condition of the World before the Appointment of Muhammad (S) to the Prophethood**

In the sermons of the Commander of the Faithful Ali (a.s.) we can read about the condition of the Arabs during the Age of Ignorance and before the coming of Islam as well as the people elsewhere. From amongst them is a sermon expressing the state of the Arabs as follows, "God sent His Prophet so as to frighten the people about torture and establish him as a person to be entrusted with revelations. (Then His Holiness the Commander of the Faithful Ali (a.s.) addresses the Arabs whose time was nearer to the Age of Ignorance and states), 'O you group of Arabs! You had the worst religion (meaning idol-worshipping) and lived in the worst place (meaning Hijaz). [16](#) And you spent your lives in the worst culture and religion. You lived amongst snakes that did not run away from noise. [17](#) You used dark-colored water which accumulated due to the rain, and was polluted with all kinds of pollutants. You ate unsuitable food." [18](#)

Many of the Arabs ate lizards, and even eating corpses was common. It was for this very reason that God decreed,

***“Forbidden to you (for food) are: dead meat, blood, the flesh of swine,...” The Holy Quran: Al-Ma'idah 5:3.***

To wrap it all up, Ali (a.s.) stated that they were backwards in regard to material and spiritual matters, and spent their lives in barbarianism and wildness.

The Commander of the Faithful (a.s.) continued by saying, "You spilled each other's blood and looted each other. [19](#) In summary, killing and looting was your customary work. You cut off relationships with your relatives. You set up idols. [20](#) You were completely involved in all types of sin." [21](#)

It is for this very reason that God the Exalted states in this verse up for discussion,

***"... although they had been, before, in manifest error;" The Holy Quran: Al-Jumu'ah 62:2.***

Anyhow, this was the condition of the Arabs who were involved in the darkness of oppression, polytheism, unbelief, and corruption before Islam.

## **The Condition of the World after the Appointment of Muhammad (S) to the Post of Prophethood**

Luckily, the sun of the truth of Muhammad's (S) religion rose out of this darkness and Muhammad (S) invited the people to worshipping God and having good morality. He (a.s.) stated God's attributes and helped them understand the matters of the origin of Creation and the Resurrection. Muhammad (S) brought laws which are sound and permanent. His Holiness the Noble Prophet Muhammad (S) was superior to all the Prophets and had the highest rank amongst all of them in regards to morality and action.

Sheikh Azry has stated the following in this regard, "You cannot imagine the morals and the attributes of the Noble Prophet (S). This is a truth which you can never understand. His Holiness the Prophet (S) was the source of all sciences, wisdom, and all the knowledge about the world and its creatures (from when they first appeared on Earth). God searched all over the world and at that time He chose His Holiness His Prophet Muhammad (S) from amongst them and designated him as the Seal of the Prophets." [22](#)

## **The Prophet's Noble Manners**

The Prophet Muhammad (S) was the most perfect human in terms of morality. God the Exalted greatly esteemed the Prophet (S) and states the following about him,

***"And thou (standest) on an exalted standard of character." The Holy Quran: Al-Qalam 68:4.***

And in another place He states,

***"Now hath come unto you an Messenger from amongst yourselves: it grieves him that ye should perish: ardently anxious is he over you: to the Believers is he most kind and merciful." The Holy Quran: At-Tauba 9: 128.***

Just as it is clear in this verse, God the Exalted has used the two attributes of kindness and mercy which are the Divine Attributes of the Noble Prophet (S). Also God states the following about the Prophet Muhammad (S),

***“We sent thee not, but as a Mercy for all creatures.” The Holy Quran: Al-Anbiya 21: 107.***

Not only was His Holiness the Prophet Muhammad (S) superior and better than all others from the aspect of morals and attributes, but also he (a.s.) perfected Noble Attributes as he (a.s.) himself stated, "I was appointed to the Prophethood so that I would perfect the Noble Attributes."<sup>23</sup> God stated this in the same noble way in the following verse,

***“..., to sanctify them ...” The Holy Quran: Al-Jumu'ah 62:2.***

It is evident that because His Holiness the Noble Prophet (S) was endowed with the highest degree of good morals, he (S) invited his nation to adhere to good morals. If man possesses good and admired morality, he would benefit from that true knowledge which is the cause of Eternal Prosperity. This is just as the Immaculate Imam as-Sadiq (a.s.) stated, "...The truth of knowledge is like a light which God the Blessed the Exalted places in the heart and soul of any person He wishes..."<sup>24</sup>

Also the Prophet of Islam (S) stated in relation to this, "Knowledge does not exist in the Heavens so that you can ask, 'Who will bring it down?' nor is it amongst the Earth's layers so that you can ask,

'Who will bring it out of the surface of the Earth?' Therefore, strive to achieve good and praiseworthy attributes so that true knowledge would flourish and the real knowledge would emerge from your inner self."<sup>25</sup> This means that when you have good attributes such as righteousness, patience and perseverance, and finally you have attained a good temper, it is then that in reality you have attained the truth of these affairs, and the truth of those attributes appear in you. However, if you do not attain them and it be just in words, no benefit is derived from that.

### **Good Morality is one of the Miracles of Islam's Prophet (S)**

The existence of these morals and attributes of the Noble Prophet (S) and their increase amongst such a society, which has been formally described, is really the greatest miracle of His Holiness Muhammad (S), especially since he (S) had no teachers and was not educated.

### **The Moral Precepts and Commandments of the Noble Prophet (S) being the Best Reason for the Prophethood**

Firstly, Muhammad (S) brought some laws that the lawmakers of the world are unable to bring. Secondly, the Prophet Muhammad (S) stated things about God the Blessed, His Holy Attributes and the issues related to the origin of Creation and Resurrection about which the world's greatest philosophers are really surprised.

If we think about the rules, precepts and ethics which Islam's Prophet (S) brought, we may find out that these issues themselves are the most important reason for proving his Prophethood. Thus it can be stated that the best reason for the proof of the Prophethood of the Noble Prophet Muhammad (S) and

the Divine Leadership of the Commander of the Faithful Ali (a.s.), and the Immaculate Imams (a.s.) is that knowledge which those Holy Lights (the Prophet, Ali and the Imams) possessed, and passed on to the people.

Thus, by paying attention to the cultural conditions of those times and the fact that those innocent Immaculate Imams were not educated and had no professors, the narrations and supplications left by them are the most important proof for proving the Prophethood of Muhammad (S) and the Divine Leadership of the Immaculate Imams (a.s.). The Noble Prophet (S) and all the members of his Holy Household (a.s.) were given the mission to speak in the people's tongues and according to the people's intellects. This has been clarified in a narration on the authority of Imam as-Sadiq (a.s.) as follows, "We the Prophets have been given the mission by God to speak with the people according to their intellects."[26](#)

Those great men did not express all the real Knowledge which they possessed. They only presented a part of it. Yet this small amount is the most important reason to prove their rightfulness.

This can be clearly deduced from the following which is stated to be expressed by his Holiness Imam Zayn ul-Abidin as-Sajjad (a.s.), "I conceal these expensive jewels of my own knowledge lest the people be deviated about us. Before me, His Holiness the Commander of the Faithful Ali (a.s.), Imam al-Hassan (a.s.) and Imam al-Husayn (a.s.) were just like me.

The Commander of the Faithful Ali (a.s.) recommended the same to Imam al-Hassan (a.s.) and Imam al-Husayn (a.s.). So many expensive jewels of knowledge exist that if I reveal them for the people, they will tell me you are an isolator, and it is then that the Muslim people will kill me."[27](#)

This means that the people cannot bear the truths of the knowledge the Prophet (S) and the Imams (a.s.) possessed, so they concealed those expensive jewels of knowledge.

In summary, the sciences, precepts, rules, and ethics which have been narrated on the authority of the Noble Prophet (S) and the Innocent Household of His Holiness (a.s.) are perfectly sound and permanent. All are miracles which confirm the truth of their sayings. For this very reason, it is our duty to obey their orders and admonishments since obeying them is just like obeying God the Exalted who stated,

***"He who obeys the Messenger, obeys Allah..." The Holy Quran: An-Nisa 4:80.***

And one must take as an example the behaviour and the deeds of the Noble Prophet (S) and His Household (a.s.). This means that we should seek refuge with them and follow in their footsteps as much as possible, so that we may prosper in this world and the Hereafter.

[1.](#) Nah j u l B al aq ah, Sermon 195.

[2.](#) Ibid.

[3.](#) Ibid.

- [4.](#) Nahjul Balaghah, Sermon 195.
- [5.](#) It is even available today and can be seen.
- [6.](#) Referring to the Prophet Muhammad (S) and symbolizing the Quran to be like the Cane of Moses (a.s.).
- [7.](#) Babylon is the old name for Iraq which was a part of Iran, but was conquered by the Muslims.
- [8.](#) Islam and Arab Civilization, p106.
- [9.](#) Referring to God-fearing people.
- [10.](#) This means that the virtues and the good deeds which revive the society like water had disappeared.
- [11.](#) Nahjul Balaghah, Sermon 89.
- [12.](#) Qaside Barde
- [13.](#) Kanz ul-A'mal, 3/16.
- [14.](#) Nahjul Balaghah, Sermon 1.
- [15.](#) Bihar ul-Anwar, 82/206.
- [16.](#) The nobility of Hijaz (the Arabian peninsula) is honored since Mecca is situated there housing the House of God (Ka'ba). However, the intention of His Holiness was regarding sedition, corruption, blood-shedding and other ugly deeds, and stated that they had settled down in the worst place.
- [17.](#) As if you were so dumb that the snakes heard nothing at all to escape from.
- [18.](#) Nahjul Balaghah, Sermon 26.
- [19.](#) They would fight with each other for many consecutive years – 100 to 200 years. If one person was killed in a tribe, they would say we have to kill ten people in retaliation.
- [20.](#) In the Ka'ba (House of God) hundreds of idols had been placed. Also each of the tribes had an idol for themselves which they worshipped and sacrificed (animals) for asking them to fulfill their prayers.
- [21.](#) Drinking alcohol, adultery, corruption, blood-shedding, oppression, transgression, sedition plus many other sinful acts were common amongst them.
- [22.](#) Takhmis al-Arziyah Sheikh Jabir Kazemi 130.
- [23.](#) Kanz ul-A'mal 3/16.
- [24.](#) Misbah ul-Shria 16.
- [25.](#) Kashf ul-Ata an Vujuh Marasim al-Ehteda
- [26.](#) Bihar ul-Anwar, 16/380.
- [27.](#) Haqayeq Fayz

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